



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

# THE CHURCH AND THE WORLD

## MISSIONS

### **Christianity and Government Students—A Symposium**

In the August number of the *Chinese Recorder* there is a discussion of the attitudes of government students toward Christianity. (1) There is a growing interest toward Christianity. While often not eager to join Christian organizations, they are quite willing to learn about Christianity. There is an increased respect for Christianity. There is the hope that perhaps Christianity will save their country. There is in general a growing willingness to accept it. (2) The approach to Christian influence has been made along such lines as Bible classes, public lectures on the social message of Christianity, inner circles of Christian men in the schools, small informal conferences, Y.M.C.A. athletic work which is very important, and the personal influence of Christian teachers. The appeals through social service and patriotism are powerful. (3) The type of Christian work to which they respond most readily is social. They want a Christianity of action, and respond to the Bible classes that discuss the application of Christianity. (4) In regard to the government students' relation to the churches, it may be said that there is no great influx of these students into them. Often the churches do not plan any special work for them. Some are providing special classes, socials, democratic clubs, and are having friends bring them and stay by them until they have formed lasting contacts. Much depends on the improvement of the minister's message, active ministerial leadership, and the development of an organization in the churches to take care of the student according to his individual needs. (5) In order to win and hold the interest of students, the approach must be

through friendship and the more intimate it is the better. Discussion groups which take up public and individual problems are vehicles of the Christian appeal. An abrupt approach to the teachings of Christ usually ends with but one contact.

### **The New Forces in India**

*Young Men of India* for August reports an address by Sir Michael Sadler at the Church House, Westminster, concerning India. In almost all parts of India there has grown up a generation of men, educated to a large extent in Western methods, who are fired by the new hope of a United India, "self-respecting and respected, largely endowed with responsible government set firmly in its place in the British Commonwealth." British rule has given the communications and the incentive, "the all-India influence of a central government, a new insight into the ideas of the West, and to a remarkable degree through our tongue a common language." Men who have grown up under such conditions believe that that can go farther and seek our guidance in doing so. They want to replace the traditional animosities of India, the profound differences of temperament and belief, by a new social unity. They want our sympathy and help in what they recognize to be a severe task. They want to make new achievements in literature, art, philosophy, government.

The influence of these young men, while numerically few in comparison with the masses of the population, has spread more rapidly and widely than previously thought possible. Year after year they have come out of the colleges with new hopes, often oversanguine but ever ardent. The educated young Indian is sensitive to the

tensions of the West and these make a keen intellectual tension for him. In his eagerness he snatches at formulas that come to him from the West, some of which are stable, others are not. Attracted by all the bright hues of reform, he comes in contact with a poisonous moral skepticism that runs through some of the literature of the West. He is conscious of the social prestige, the industrial organization, the applied science, and power of the West. "He feels in his heart that there are things which are good for India and things that are bad, and he finds it impossible to disentangle the good from the bad. He wishes to be loyal to what he feels to be sound and wise in his own ancient tradition. He wishes to be hospitable and brave toward the new ideas that come to him from the West. His mind is torn asunder by doubts and hesitations." Never before has he needed so much sympathetic insight and guidance. Above all he needs a religion which shall command the full obedience of his heart and mind and which shall fully recognize the brotherhood and rights of all men.

In a great way he has won his way through education. He realizes its values. He is dissatisfied with the present education of India and longs to see its content deepened and humanized. The old educational system that produced sages and social stability is gone. It does not fit this new day. It cannot be recalled. The closest thing in India to the ideal held in the old educational system is that of the colleges and schools of the missionary societies. While he may be alienated from these because they were associated with the old régime, yet the Indian knows in his heart that they contain the essence of what he needs. These schools and colleges have an inspiration and leavening power for the newer education being developed in India. India must be aided by us. "We have to think, with as much discrimination as we

should apply to our own Western people, of Indians, not as inferiors because of race and color, but as fellow-citizens, as fellow-subjects, and we pray in God's good time, fellow-Christians."

### **Christianity and Labor Conditions in Africa**

In the *International Journal of Missions* for October Fulani Bin Fulani tells of the pressing problems of Africa. The church's task in Africa cannot be understood apart from the present and past relations of Europe to Africa. "We may look upon the work of the church in Africa as solely concerned with the presentation by individuals to individuals of an eternal message of salvation, unrelated to the facts of life in Africa today or yesterday, political, industrial, or any other. But Africans do not so regard the church's work. . . . They judge the gospel message by its fruits in life." There is much of the attitude of slaves to masters. Africans still have the attitude of slaves and in the main feel themselves to be so.

The manifesto published in Africa signed by two Anglican bishops and one member of the Presbyterian mission, while protesting large-scale compulsion, allocates the compulsion of all African males in East Africa between the ages of seventeen and twenty-seven to work for Europeans two months every year. One of the signatories has since repudiated his signature. This partial return to compulsion does not lie well in the minds of Africans. Of course these Protestant leaders believe that the program of the manifesto is better than the existing conditions. In East Africa as a whole no native tribe, chief, or individual has a legal right to hold land. Some of the land, including the greater part of the most fertile areas along the railways, has been granted by the government to Europeans. While it is essential that these estates be developed, this can be accomplished only

by inducing the natives to leave their homes and work upon them. The bulk of them are unwilling to do this. Thus the government has adopted a policy to get workers. They have hit upon the scheme of paying independent salaries to tribal authorities to give advice to their clansmen which in tropical Africa it is considered seditious not to obey. This has made their position absolute as it never was in the old days. To resist this advice often means risk to the chief of position and salary, and loss to the tribe of land, stock, and life. The bishops' manifesto was designed to meet this hard condition. Better, they say, 20 per cent slavery than a pretended and empty liberty.

The idea has gone out that the African is somehow different in nature from Europeans, that he should not rebel under provocation, that he is lazy. But it must be remembered that the African is productive and industrious wherever he is free as in the West Indies and in British West

Africa. Laziness is a servile vice that has been manufactured for the African in East Africa. Another idea is that, whatever happens, Africans must be made to help the European land-owners develop their land. The acting governor of East Africa repudiates the allegation of government compulsion, but he adds that the work "must be done." "Everybody knows that if the fourpence or sixpence a day for the laborer were made eightpence plenty of men would apply. But then private industry would suffer." The "must" was the mainspring of the slave-trade in Africa. "Slavery consists not in legal status but in the power to enjoy men's labors and its fruits without their consent." If slavery is wrong, it is the church's duty to destroy it. There are two ways: "The removal of every shred of political influence over African governments and their policies by those who profit by African labor. . . . and the opening wide to Africans of the door of knowledge."

## RELIGIOUS EDUCATION

### **Fifteen Years of Religious Education**

Henry F. Cope in the August number of *Religious Education* reviews the development in religious education that has taken place during the fifteen years of his secretaryship. There was much suspicion at the phrase "religious education" at the time that the Religious Education Association was organized. While the most important development was in the realm of ideals, there have been many definite improvements in method:

1. Preliminary work toward the collection of data for a scientific basis for religious education, especially data as to the processes with which religious education deals.
2. New teaching methods based on recognized laws of teaching and directed toward social purposes, such as the enterprise and project plans, social group plans, and methods which enlist the child's powers of

self-direction. Increasingly, religious education becomes a democratic and religious experience to the child, the processes of which are scientifically determined.

3. Church programs which combine the elements of activity, socialization, inspiration, and instruction.
4. Church programs more adequate as to time schedules, providing week-day instruction and training.
5. Better facilities as to buildings, equipment, accessories.
6. Church programs conceived socially, (a) community training, (b) community schools, (c) community buildings.
7. Professional leadership: teachers, church directors, community directors, editors, field workers.
8. Service in religious education, both lay and professional in church and community, the motivation basis for college courses.
9. Foundations and co-operative programs of religious education at state universities.
10. Inter-church-world program of religious education, for the first time according religious education essential place in